

Satanic Blotter



Reverend Steve Warner

Satanistic blotter

In the beginning satan was not a thing. The krizty rulers needed a scape goat satan became that scape goat the year began a kristyle of non sence and patching over The Wheel of the Year the annual cycle of seasonal festivals, observed by many modern Pagans .It consists of either four or eight festivals: either the solstices and equinoxes, known as the "quarter days", or the four midpoints between, known as the "cross-quarter days"; syncretic traditions like Wicca often celebrate all eight festivals.

The wheel of the year was developed in the United Kingdom, by the Wiccan Bricket Wood coven and the Order of Bards, Ovates and Druids. The festivals celebrated by differing sects of modern Paganism can vary considerably in name and date. Observing the cycle of the seasons has been important to many people, both ancient and modern. Although few historical pagan holidays took place on the solstices and equinoxes, many contemporary Pagan festivals that use the wheel of the year are still based to varying degrees on folk traditions.

Among Wiccans, the festivals are also referred to as sabbats /'sæbət/, with Gerald Gardner claiming this term

was passed down from the Middle Ages, when the terminology for Jewish Shabbat was commingled with that of other heretical celebrations

Both the eightfold and fourfold Wheels of the Year are modern innovations. Generally, European cultural communities have celebrated the four main seasons, sometimes with smaller, more local seasonal festivals as well. Many historical pagan and polytheist cultures observed various equinoxes and solstices for their seasonal and agricultural significance. But none were known to have held all eight as seen in the modern, culturally syncretic "wheel" that is popular in Modern Paganism.

Mid-20th century British Paganism had a strong influence on early adoption of an eightfold Wheel. By the late 1950s, the Wiccan Bricket Wood coven and Order of Bards, Ovates and Druids had both adopted eightfold ritual calendars, in order to hold more frequent celebrations. This also had the benefit of more closely aligning celebrations between the two Pagan orders.

Due to early Wicca's influence on Modern Paganism and the syncretic adoption of Anglo-Saxon and Celtic motifs, the most commonly used English festival names for the Wheel of the Year tend to be Celtic and Germanic, even when the celebrations are not based on those cultures.

The American fringe group Ásatrú movement has adopted, over time, a calendar in which the Heathen major holidays

figure alongside many Days of Remembrance which celebrate heroes of the Edda and the Sagas, figures of Germanic history, and the Viking Leif Ericson, who explored and settled Vinland (North America). This is why nationalist and racists are sometime linked to haryage groups, rhis is not white power and these festivals are not as evenly distributed throughout the year as in Wicca and other Heathen denominations. Though satanist are not odenists nor are they pagan theses are refrerance points to Satan. In different groups is required to not be of the status quo as different groups bring a different oppinion not always opposing. Life is a fuller thing without shallow pettie right fighting, lies, pain, depravity.

In many traditions of modern Pagan cosmology, all things are considered to be cyclical, with time as a perpetual cycle of growth and retreat tied to the Sun's annual death and rebirth. This cycle is also viewed as a micro- and macrocosm of other life cycles in an immeasurable series of cycles composing the Universe. The days that fall on the landmarks of the yearly cycle traditionally mark the beginnings and middles of the four seasons. They are regarded with significance and host to major communal festivals. These eight festivals are the most common times for community celebrations.

While the "major" festivals are usually the quarter and cross-quarter days, other festivals are also celebrated throughout the year, there is a movement of pagan patch

over going on taking back the pagan hollowdays and making them pagan again. This is happening among the non-Wiccan traditions such as those of polytheistic reconstructionism and other ethnic tradition groups.

In Wiccan and Wicca-influenced traditions, the festivals, being tied to solar movements, have generally been steeped in solar mythology and symbolism, centered on the life cycles of the sun, the balance of the sun the black sun. Similarly, the Wiccan esbats are traditionally tied to the lunar cycles. Together, they represent the most common celebrations in Wiccan-influenced forms of Neopaganism, especially in contemporary Witchcraft groups.

Midwinter (Yule)

Main article: Yule

: Midwinter, Brumalia, and Saturnalia

Midwinter, known commonly as Yule or, within modern Druid traditions as Alban Arthan, has been recognised as a significant turning point in the yearly cycle since the late Stone Age. The ancient megalithic sites of Newgrange and Stonehenge, carefully aligned with the solstice sunrise and sunset, exemplify this. The reversal of the Sun's ebbing presence in the sky symbolizes the rebirth of the solar god and presages the return of fertile seasons. From Germanic to Roman tradition, this is the most important time of celebration.

Practices vary, but sacrifices this includes such simple

things as the cutting of a wild flower the juice contains life energy, feasting, and gift giving are common elements of Midwinter festivities. Bringing sprigs and wreaths of evergreenery (such as holly, ivy, mistletoe, yew, and pine) into the home and tree decorating are also common during this time.

In Germanic traditions, this liminal festival marks the last month of the old year and the first month of the new year and is followed by eleven days of extended celebration. In Roman traditions additional festivities take place during the six days leading up to Midwinter.

Imbolc

Main articles: Imbolc and Dísablót

The cross-quarter day following Midwinter falls on the first of February and traditionally marks the first stirrings of spring. It aligns with the contemporary observance of Groundhog Day. It is time for purification and spring cleaning in anticipation of the year's new life. In Rome, it was historically a shepherd's holiday, while the Celts associated it with the onset of ewes' lactation, prior to birthing the spring lambs.

For Celtic pagans, the festival is dedicated to the goddess Brigid, daughter of The Dagda and one of the Tuatha Dé Danann.

Among Reclaiming tradition Witches, this is the traditional

time for pledges and rededications for the coming year and for initiation among Dianic Wiccans.

Vernal Equinox (Ostara)

Main articles: *Ēostre* and *Liberalia*

The annual cycle of insolation (Sun energy, shown in blue) with key points for seasons (middle), quarter days (top) and cross-quarter days (bottom) along with months (lower) and Zodiac houses (upper). The cycle of temperature (shown in pink) is delayed by seasonal lag.

Derived from a reconstruction produced by linguist Jacob Grimm of an Old High German form of the Old English goddess name *Ēostre*, Ostara marks the vernal equinox in some modern Pagan traditions.

Known as *Alban Eilir*, meaning Light of the Earth, to modern Druid traditions, this holiday is the second of three spring celebrations (the midpoint between Imbolc and Beltane), during which light and darkness are again in balance, with light on the rise. It is a time of new beginnings and of life emerging further from the grips of winter.

Beltane

Main articles: *Beltane*, *Floralia*, and *Walpurgis Night*

Traditionally the first day of summer in Ireland, in Rome the earliest celebrations appeared in pre-Christian times with the festival of *Flora*, the Roman goddess of flowers, and the *Walpurgisnacht* celebrations of the Germanic

countries.

Since the Christianisation of Europe, a more secular version of the festival has continued in Europe and America, commonly referred to as May Day. In this form, it is well known for maypole dancing and the crowning of the Queen of the May.

Celebrated by many pagan traditions, among modern Druids this festival recognizes the power of life in its fullness, the greening of the world, youthfulness and flourishing.

Midsummer (Litha)

Main articles: Midsummer and Summer solstice

Midsummer is one of the four solar holidays and is considered the turning point at which summer reaches its height and the sun shines longest. Among the Wiccan sabbats, Midsummer is preceded by Beltane, and followed by Lammas or Lughnasadh.

Some Wiccan traditions call the festival Litha, a name occurring in Bede's *The Reckoning of Time* (*De Temporum Ratione*, 8th century), which preserves a list of the (then-obsolete) Anglo-Saxon names for the twelve months. *Ærra Liða* (first or preceding Liða) roughly corresponds to June in the Gregorian calendar, and *Æfterra Liða* (following Liða) to July. Bede writes that "Litha means gentle or navigable, because in both these months the calm breezes

are gentle and they were wont to sail upon the smooth sea".

Modern Druids celebrate this festival as Alban Hefin, "Light of Summer." The sun in its greatest strength is greeted and celebrated on this holiday. While it is the time of greatest strength of the solar current, it also marks a turning point, for the sun also begins its time of decline as the wheel of the year turns. Arguably the most important festival of the Druid traditions, due to the great focus on the sun and its light as a symbol of divine inspiration. Druid groups frequently celebrate this event at Stonehenge.

Lammas (Lughnasadh)

Main articles: Lammas and Lughnasadh

Lammas or Lughnasadh (/ˈluːnæsəð/) is the first of the three Wiccan harvest festivals, the other two being the autumnal equinox (or Mabon) and Samhain. Wiccans mark the holiday by baking a figure of the god in bread and eating it, to symbolise the sanctity and importance of the harvest. Celebrations vary, as not all Pagans are Wiccans. The Irish name Lughnasadh is used in some traditions to designate this holiday. Wiccan celebrations of this holiday are neither generally based on Celtic culture nor centered on the Celtic deity Lugh. This name seems to have been a late adoption among Wiccans. In early versions of Wiccan literature the festival is referred to as August Eve.

The name Lammas (contraction of loaf mass) implies it is

an agrarian-based festival and feast of thanksgiving for grain and bread, which symbolises the first fruits of the harvest. Christian festivals may incorporate elements from the Pagan Ritual.

Autumnal equinox (Mabon)

Main article: September equinox

The holiday of the autumnal equinox, Harvest Home, Mabon, the Feast of the Ingathering, Meán Fómhair or Alban Elfed (in Neo-Druid traditions), is a modern Pagan ritual of thanksgiving for the fruits of the earth and a recognition of the need to share them to secure the blessings of the Goddess and the God during the coming winter months. The name Mabon was coined by Aidan Kelly around 1970 as a reference to Mabon ap Modron, a character from Welsh mythology. Among the sabbats, it is the second of the three Pagan harvest festivals, preceded by Lammas / Lughnasadh and followed by Samhain.

Samhain

Neopagans honoring the dead as part of a Samhain ritual

Main article: Samhain

Samhain (/ˈsɑːwɪn/) is considered by Wiccans to be one of the four Greater Sabbats. Samhain is considered by some as a time to celebrate the lives of those who have passed on, and it often involves paying respect to ancestors, family members, elders of the faith, friends, pets, and other loved ones who have died. Aligned with the contemporary observance of Halloween and Day of the Dead. In some

rituals the spirits of the departed are invited to attend the festivities. It is seen as a festival of darkness, which is balanced at the opposite point of the wheel by the festival of Beltane, which is celebrated as a festival of light and fertility.

Many Pagans believe that at Samhain the veil between this world and the afterlife is at its thinnest point of the whole year, making it easier to communicate with those who have left this world.

Minor festivals

In addition to the eight major holidays common to most modern Pagans, there are a number of minor holidays during the year to commemorate various events.

Germanic

Holidays of the Ásatrú Alliance (black: main names; gray: alternative names; purple: minor common holidays).

Some of the holidays listed in the "Runic Era Calender" of the Ásatrú Alliance:

Vali's Blot, celebration dedicated to the god Váli and to love — 14 February

Feast of the Einherjar, celebration to honor kin who died in battle — 11 November[30]

Ancestors' Blot, celebration of one's own ancestry or the common ancestors of a Germanic ethnicity — 11 November

Yggdrasil Day, celebration of the world tree Yggdrasil, of

the reality world it represents, of trees and nature — 22
April

Winterfinding, celebration which marks the beginning of winter, held on a date between Haustblot and Winternights (mid-October)

Summerfinding, celebration which marks the beginning of summer, held on a date between Ostara and Walpurgisnight (mid-April)

Dates of celebration

The precise dates on which festivals are celebrated are often flexible. Dates may be on the days of the quarter and cross-quarter days proper, the nearest full moon, the nearest new moon, or the nearest weekend for secular convenience. The festivals were originally celebrated by peoples in the middle latitudes of the Northern Hemisphere. Consequently, the traditional times for seasonal celebrations do not agree with the seasons in the Southern Hemisphere or near the equator. Pagans in the Southern Hemisphere often advance these dates by six months to coincide with their own seasons.

Celebration commonly takes place outdoors in the form of a communal gathering.

Sacrifice

Romuvan ceremony Blótan, Holocaustos, Sacrificium Romanam, Thyesthai, Equus October, and Ritual of oak

and mistletoe

Offerings of food, drink, various objects, etc. have been central in ritual propitiation and veneration for millennia. Modern Pagan practice strongly avoids sacrificing animals in favour of grains, herbs, milk, wines, incense, baked goods, minerals, etc. The exception being with ritual feasts including meat, where the inedible parts of the animal are often burned as offerings while the community eats the rest.

Sacrifices are typically offered to gods and ancestors by burning them. Burying and leaving offerings in the open are also common in certain circumstances. The purpose of offering is to benefit the venerated, show gratitude, and give something back, strengthening the bonds between humans and divine and between members of a community.

Narratives

Celtic

See also: Celtic mythology

It is a misconception in some quarters of the Neopagan community, influenced by the writings of Robert Graves, that historical Celts had an overarching narrative for the entire cycle of the year. While the various Celtic calendars include some cyclical patterns, and a belief in the balance of light and dark, these beliefs vary between the different Celtic cultures. Modern preservationists and revivalists usually observe the four 'fire festivals' of the

Gaelic Calendar, and some also observe local festivals that are held on dates of significance in the different Celtic nations.

Slavic

Kołomir – the Slavic example of Wheel of the Year indicating seasons of the year. Four-point and eight-point swastika-shaped wheels were more common.

See also: Slavic mythology

Slavic mythology tells of a persisting conflict involving Perun, god of thunder and lightning, and Veles, the black god and horned god of the underworld. Enmity between the two is initiated by Veles' annual ascent up the world tree in the form of a huge serpent and his ultimate theft of Perun's divine cattle from the heavenly domain. Perun retaliates to this challenge of the divine order by pursuing Veles, attacking with his lightning bolts from the sky. Veles taunts Perun and flees, transforming himself into various animals and hiding behind trees, houses, even people. (Lightning bolts striking down trees or homes were explained as results of this.) In the end Perun overcomes and defeats Veles, returning him to his place in the realm of the dead. Thus the order of the world is maintained.

The idea that storms and thunder are actually divine battle is pivotal to the changing of the seasons. Dry periods are identified as chaotic results of Veles' thievery. This duality and conflict represents an opposition of the natural principles of earth, water, substance, and chaos (Veles) and

of heaven, fire, spirit, order (Perun), not a clash of good and evil. The cosmic battle between the two also echoes the ancient Indo-European narrative of a fight between the sky-borne storm god and chthonic dragon.

On the great night (New Year), two children of Perun are born, Jarilo, god of fertility and vegetation and son of the Moon, and Morana, goddess of nature and death and daughter of the Sun. On the same night, the infant Jarilo is snatched and taken to the underworld, where Veles raises him as his own. At the time of the spring equinox, Jarilo returns across the sea from the world of the dead, bringing with him fertility and spring from the evergreen underworld into the realm of the living. He meets his sister Morana and courts her. With the beginning of summer, the two are married bringing fertility and abundance to Earth, ensuring a bountiful harvest. The union of Perun's kin and Veles' stepson brings peace between two great gods, staving off storms which could damage the harvest. After the harvest, however, Jarilo is unfaithful to his wife and she vengefully slays him, returning him to the underworld and renewing enmity between Perun and Veles. Without her husband, god of fertility and vegetation, Morana – and all of nature with her – withers and freezes in the ensuing winter. She grows into the old and dangerous goddess of darkness and frost, eventually dying by the year's end only to be reborn again with her brother in the new year.

Modern Wicca and Neo-druidism

Painted Wheel of the Year from the Museum of Witchcraft,

Boscastle.

In Wicca, the narrative of the Wheel of the Year traditionally centres on the sacred marriage of the God and the Goddess and the god/goddess duality. In this cycle, the God is perpetually born from the Goddess at Yule, grows in power at the vernal equinox (as does the Goddess, now in her maiden aspect), courts and impregnates the Goddess at Beltane, reaches his peak at the summer solstice, wanes in power at Lammas, passes into the underworld at Samhain (taking with him the fertility of the Goddess/Earth, who is now in her crone aspect) until he is once again born from Her mother/crone aspect at Yule. The Goddess, in turn, ages and rejuvenates endlessly with the seasons, being courted by and giving birth to the Horned God.

Many Wiccan, Neo-Druid, and eclectic Neopagans incorporate a narrative of the Oak King and the Holly King as rulers of the waxing year and the waning year respectively. These two figures battle endlessly with the turning of the seasons. At the summer solstice, the Holly King defeats the Oak King and commences his reign: After the Autumn equinox the Oak King slowly begins to regain his power as the sun begins to wane. Come the winter solstice the Oak King in turn vanquishes the Holly King: After the spring equinox the sun begins to wax again and the Holly King slowly regains his strength until he once again defeats the Oak King at the summer solstice. The two

are ultimately seen as essential parts of a whole, light and dark aspects of the male God, and would not exist without each other.

The Holly King is often portrayed as a woodsy figure, similar to the modern Satan Claus, dressed in red with sprigs of holly in his hair and the Oak King as a fertility god.

Native calendar terms in Celtic languages

Many calendrical and time-keeping terms used in the medieval and modern Celtic languages were borrowed from Latin and reflect the influence of Roman culture and Christianity on the Insular Celts. The words borrowed include the month names Januarius (Old Irish Enáir, Irish Eanáir, Welsh Ionawr), Februarius (Old Irish Febra, Irish Feabhra, Welsh Chwefror), Martius (Old Irish Mart, Welsh Mawrth), Aprilius (Old Irish Apréil, Irish Aibreán, Welsh Ebrill), Maius (Welsh Mai), Augustus (Old Irish Auguist, Welsh Awst); the names for the days of the week, Solis, Lunae, Martis, Mercurii, Jovis, Veneris, Saturni; the terms septimana "week" (Breton sizun, Cornish seithun), kalendae "first day of the month" (Old Irish callann, Welsh calan, Breton kala), tempore "time" (Welsh tymor), matutina "morning" (Cornish metin, Irish maidin), vespera "evening", nona "noon" (Welsh nawn, Irish nóin), and ôra "hour" (Welsh awr, Breton eur, Irish uair).

A number of native Celtic terms survived the adoption of the Roman/Christian calendar that was a product of great bloodshed not a simple belief in god that was shared no buddy it was rammed down the thoughts and women and children were raped and killed many people were tortured to force the conformaty to kryzty rule. This is still the way they get controll.

Paganism (from classical Latin *pāgānus* "rural, rustic", later "civilian"), is a term first used in the fourth century by early Christians for people in the Roman Empire who practiced polytheism. This was either because they were increasingly rural and provincial relative to the Christian population, or because they were not *milites Christi* (soldiers of Christ). Alternate terms in Christian texts for the same group were *hellene*, *gentile*, and *heathen*. Ritual sacrifice was an integral part of ancient Graeco-Roman religion and was regarded as an indication of whether a person was pagan or Christian.

Paganism was originally a pejorative and derogatory term for polytheism, implying its inferiority. Paganism has broadly connoted the "religion of the peasantry", During and after the Middle Ages, the term paganism was applied to any non-Abrahamic or unfamiliar religion, and the term presumed a belief in false god(s). Most modern pagan religions existing today - Modern Paganism, or Neopaganism - express a world view that is pantheistic, polytheistic or animistic; but some are monotheistic.

The origin of the application of the term pagan to polytheism is debated. In the 19th century, paganism was adopted as a self-descriptor by members of various artistic groups inspired by the ancient world. In the 20th century, it came to be applied as a self-descriptor by practitioners of Modern Paganism, Neopagan movements and Polytheistic reconstructionists. Modern pagan traditions often incorporate beliefs or practices, such as nature worship, that are different from those in the largest world religions.

Contemporary knowledge of old pagan religions comes from several sources, including anthropological field research records, the evidence of archaeological artifacts, and the historical accounts of ancient writers regarding cultures known to Classical antiquity.

Primeval

Primeval may refer to: Primeval forest, an area of forest that has attained great age Primeval number, a positive integer satisfying certain conditions. Prime the beginning or base and evil the original evil, scapegoat is the name of the game you need to find of for yourself like we did for D&D back in the days.

Your alignment is a categorization of the ethical and moral perspective of person, non-identifiable characters, and creatures.

Most versions of cults or religions feature a system in which people make two choices for life and conflict

resolutions . One is the person's views on "law" vs "chaos", the other on "good" vs "evil". The two axes allow for nine alignments in combination. It is the same in D&D, Alignment is a way to categorize players' characters, along with gender, race, character class, and sometimes nationality. Alignment was designed to help define role-playing, a character's alignment being seen as their outlook on life. A player decides how a character should behave in assigning an alignment, and should then play the character in accordance with that alignment.

A character's alignment can change. If a lawful neutral character consistently performs good acts, when neutral or evil actions were possible, the character's alignment will shift to lawful good. In games, the Dungeon Master decides when alignment violations occur, as it is subjective and often frowned upon, if not outright disallowed.

Characters acting as a party should have compatible alignments; a party with both good and evil characters may turn against itself. A party of good or neutral characters works better as the motivations for adventures are easier, the group dynamics are smoother, and the "heroic aspects of D&D shine through in ways that just don't happen when players play evil characters".

Law vs. chaos

The law versus chaos axis in D&D predates good versus evil in the game rules.

Originally the law/chaos axis was defined as the distinction between "the belief that everything should follow an order, and that obeying rules is the natural way of life", as opposed to "the belief that life is random, and that chance and luck rule the world". According to the early rulebook, lawful characters are driven to protect the interest of the group above the interest of the individual and would strive to be honest and to obey just and fair laws. Chaotic creatures and individuals embraced the individual above the group and viewed laws and honesty as unimportant. At that time, the rulebook specified that "chaotic behavior is usually the same as behavior that could be called 'evil'". Neutral creatures and characters believe in the importance of both groups and individuals, and felt that law and chaos are both important. They believe in maintaining the balance between law and chaos and were often motivated by self-interest. As in life we want so we make a need with only one way to achieve it laws help the controllers the scared masses of murderers and no-goodniks that look the other way and allow their brethren some very big liberties. Nobody cares until it affects them but yet the world is affected by their lack of doing anything about it instead they fight the people trying to make the world better and silence the voices that cry out why why why has your god forsaken us as if this self-pity was outlined in a book.

The third edition D&D rules define "law" and "chaos" as follows:

Law implies honor, trustworthiness, obedience to authority, and reliability. On the downside, lawfulness can include closed-mindedness, reactionary adherence to tradition, judgmentalness, and a lack of adaptability. Those who consciously promote lawfulness say that only lawful behavior creates a society in which people can depend on each other and make the right decisions in full confidence that others will act as they should. This breaks down as it is too black and white and all things exist in the grey area a judgment call on the side of law could have been a simple discussion, this is absent in this alignment.

Chaos implies freedom, adaptability, and flexibility. On the downside, chaos can include recklessness, resentment toward legitimate authority, arbitrary actions, and irresponsibility. Organized chaos is like protestation a group gets ordered just to cause chaos under this belief the term a little bit of chaos will help them restructure itself better when they get to picking up the pieces, these people may not even get together other than to disrupt a smooth operation where someones complacency is another domination and control. Those who promote chaotic behavior say that only unfettered personal freedom allows people to express themselves fully and lets society benefit from the potential that its individuals have within them. There is no room for consistency so when you find a path that works you must leave that path for the simple sake of chaos. You are a loose cannon irresponsible and only harbor

unhealthy friendships as life in chaos goes in all directions and no directions all at once. The word implies lots of movement but most times inaction is the chaos tool and that causes more chaos that becomes the new world order chaos.

Someone who is neutral with respect to law and chaos has a normal respect for authority and feels neither a compulsion to follow rules nor a compulsion to rebel. They are honest but can be tempted into lying or deceiving others if it suits him/her. Lawful good

A lawful good character typically acts with compassion and always with honor and a sense of duty, though will often regret taking any action they fear would violate their code; even if they recognize such action as being good. Such characters include righteous knights, paladins, and most dwarves. Lawful good creatures include the noble golden dragons.

Neutral good

A neutral good character typically acts altruistically, without regard for or against lawful precepts such as rules or tradition. A neutral good character has no problems with cooperating with lawful officials, but does not feel beholden to them. In the event that doing the right thing requires the bending or breaking of rules, they do not suffer the same inner conflict that a lawful good character would.

Chaotic good

A chaotic good character does what is necessary to bring about change for the better, disdains bureaucratic organizations that get in the way of social improvement, and places a high value on personal freedom, not only for oneself, but for others as well. Chaotic good characters usually intend to do the right thing, but their methods are generally disorganized and often out of sync with the rest of society.

Lawful neutral

A lawful neutral character typically believes strongly in lawful concepts such as honor, order, rules, and tradition, but often follows a personal code in addition to, or even in preference to, one set down by a benevolent authority. Examples of lawful neutral characters include a soldier who always follows orders, a judge or enforcer who adheres mercilessly to the letter of the law, and a disciplined monk.

Neutral

A neutral character (also called "true neutral") is neutral on both axes and tends not to feel strongly towards any alignment, or actively seeks their balance. Druids frequently follow this dedication to balance and, under Advanced Dungeons & Dragons rules, were required to be this alignment. In an example given in the 2nd Edition Player's Handbook, a typical druid might fight against a band of marauding gnolls, only to switch sides to save the gnolls' clan from being totally exterminated.

Most animals were originally considered true neutral, because they lack the capacity for moral judgment in general, guided by instinct rather than conscious decision. The 4th edition introduced an additional alignment called "unaligned" for creatures not sapient enough to make decisions based on alignment, even that of neutrality; this alignment is also used in the 5th edition.

Chaotic neutral

A chaotic neutral character is an individualist who follows their own heart and generally shirks rules and traditions. Although chaotic neutral characters promote the ideals of freedom, it is their own freedom that comes first; good and evil come second to their need to be free.

Lawful evil

A lawful evil character sees a well-ordered system as being easier to exploit and shows a combination of desirable and undesirable traits. Examples of this alignment include tyrants, devils, corrupt officials, and indiscriminating mercenary types who have a strict code of conduct.

Neutral evil

A neutral evil character is typically selfish and has no qualms about turning on allies-of-the-moment, and usually makes allies primarily to further their own goals. A neutral evil character has no compunctions about harming others to get what they want, but neither will they go out of their

way to cause carnage or mayhem when they see no direct benefit for themselves. Another valid interpretation of neutral evil holds up evil as an ideal, doing evil for evil's sake and trying to spread its influence. Examples of the first type are an assassin who has little regard for formal laws but does not needlessly kill, a henchman who plots behind their superior's back, or a mercenary who readily switches sides if made a better offer. An example of the second type would be a masked killer who strikes only for the sake of causing fear and distrust in the community.

Chaotic evil

A chaotic evil character tends to have no respect for rules, other people's lives, or anything but their own desires, which are typically selfish and cruel. They set a high value on personal freedom, but do not have much regard for the lives or freedom of other people. Chaotic evil characters do not work well in groups because they resent being given orders and do not usually behave themselves unless there is no alternative. Examples of this alignment include higher forms of undead, such as liches, and violent killers who strike for pleasure rather than profit.

Evil, in a general sense, is the opposite or absence of good. It can be an extremely broad concept, though in everyday usage is often used more narrowly to denote profound wickedness. It is generally seen as taking multiple possible forms, such as the form of personal moral evil commonly associated with the word, or impersonal natural evil (as in the case of natural disasters or illnesses), and in religious

thought, the form of the demonic or supernatural/eternal.

Evil can denote profound immorality, but typically not without some basis in the understanding of the human condition, where strife and suffering (Hinduism) are the true roots of evil. In certain religious contexts, evil has been described as a supernatural force. Definitions of evil vary, as does the analysis of its motives. Elements that are commonly associated with personal forms of evil involve unbalanced behavior involving anger, revenge, fear, hatred, psychological trauma, expediency, selfishness, ignorance, destruction or neglect, passive compliance, mind control, debt slavery, demoralization of nations that were killed for being unsivilized, and the civil world will eat your face sell your children to the sex trade that their krizty masses condone.

Evil is sometimes perceived as the dualistic antagonistic binary opposite to good, in which good should prevail and evil should be defeated. In cultures with Buddhist spiritual influence, both good and evil are perceived as part of an antagonistic duality that itself must be overcome through achieving Nirvana. The philosophical questions regarding good and evil are subsumed into three major areas of study: Meta-ethics concerning the nature of good and evil, Normative ethics concerning how we ought to behave, and Applied ethics concerning particular moral issues. While the term is applied to events and conditions without agency, the forms of evil addressed in this article presume

an evildoer or doers. Thinking bad is to ponder ,hurting controlling or any other forms of lashing out is to act bad.

Some religions and philosophies deny evil's existence and usefulness in describing people. It is a judgment without all the facts your world looks evil to children parents rules anything but chaos is evil but we make them see or brainwash them into believe the chaos we live under is more ordered then theres.

As with Buddhism, in Confucianism or Taoism there is no direct analogue to the way good and evil are opposed although reference to demonic influence is common in Chinese folk religion. Confucianism's primary concern is with correct social relationships and the behavior appropriate to the learned or superior man. Thus evil would correspond to wrong behavior. Still less does it map into Taoism, in spite of the centrality of dualism in that system, but the opposite of the cardinal virtues of Taoism, compassion, moderation, and humility can be inferred to be the analogue of evil in it. Friedrich Nietzsche, in a rejection of Judeo-Christian morality, addresses this in two works Beyond Good and Evil and On the Genealogy of Morals where he essentially says that the natural, functional non-good has been socially transformed into the religious concept of evil by the slave mentality of the weak and oppressed masses who resent their masters (the strong), this is scapegoatism as it is forced enemys. The Bahá'í Faith asserts that evil is non-existent and that it is a concept reflecting lack of good, just as cold is the

state of no heat, darkness is the state of no light, forgetfulness the lacking of memory, ignorance the lacking of knowledge. All of these are states of lacking and have no real existence. Blame when pointing the finger you have a three to one ratio telling you of the real one to blame yep it you the victim or the controller or the pasifist or well you get it.

Thus, evil does not exist and is relative to man. `Abdu'l-Bahá, son of the founder of the religion, in *Some Answered Questions* states:

"Nevertheless a doubt occurs to the mind—that is, scorpions and serpents are poisonous. Are they good or evil, for they are existing beings? Yes, a scorpion is evil in relation to man; a serpent is evil in relation to man; but in relation to themselves they are not evil, for their poison is their weapon, and by their sting they defend themselves."

Thus, evil is more of an intellectual concept than a true reality. Since God is good, and upon creating creation he confirmed it by saying it is Good (Genesis 1:31) evil cannot have a true reality. Evil according to a Christian worldview is any action, thought, or attitude that is contrary to the character or will of God. This is shown through the law given in both the Old and New Testament. There is no moral action given in the Bible that is contrary to God's character or God's will.[citation needed] Therefore, evil in a Christian worldview is contrasted by and in conflict with

God's character or God's will. This evil shows itself through deviation from the character or will of God.

The devil, in opposition to the will of God, represents evil and tempts Christ, the personification of the character and will of God. Ary Scheffer, 1854. Reverend Stephen Warner states that if the majority finds Christ and God to be the greater evil allowing individuals power over others and the reckless disregard for human life all life, then to be opposite Satanists must be the opposite of what the good book says and opposite to the evils of Christ. You must be good to be opposite honest and respectful of all not judgmental.

Christian theology draws its concept of evil from the Old and New Testaments. The Christian Bible exercises "the dominant influence upon ideas about God and evil in the Western world." In the Old Testament, evil is understood to be an opposition to God as well as something unsuitable or inferior such as the leader of the fallen angels Satan. In the New Testament the Greek word *poneros* is used to indicate unsuitability, while *kakos* is used to refer to opposition to God in the human realm. Officially, the Catholic Church extracts its understanding of evil from its canonical antiquity and the Dominican theologian, Thomas Aquinas, who in *Summa Theologica* defines evil as the absence or privation of good. French-American theologian Henri Blocher describes evil, when viewed as a theological concept, as an "unjustifiable reality. In common parlance, evil is 'something' that occurs in the experience that ought not to be."

In some roots religions, Evil is that which keeps one from discovering the nature of God. It is believed that one must choose not to be evil to return to God.

Christian Science believes that evil arises from a misunderstanding of the goodness of nature, which is understood as being inherently perfect if viewed from the correct (spiritual) perspective. Misunderstanding God's reality leads to incorrect choices, which are termed evil. This has led to the rejection of any separate power being the source of evil, or of God as being the source of evil; instead, the appearance of evil is the result of a mistaken concept of good. Christian Scientists argue that even the most evil person does not pursue evil for its own sake, but from the mistaken viewpoint that he or she will achieve some kind of good.

Isfet was thought to be the counterpart of the term Ma'at (meaning “(world-) order” or “harmony”). According to ancient Egyptian beliefs, Isfet and Ma'at built a complementary and also paradoxical dualism: one could not exist without its counterpart. Isfet and Ma'at balanced each other. Ma'at was to overcome isfet, "that which is difficult," "evil," "disharmonious," and "troublesome." Isfet was to be overcome by good and to replace disunity with unity and disorder with order. An Egyptian king (pharaoh) was appointed to “achieve” Ma'at, which means that he had to keep and protect justice and harmony by destroying Isfet. A responsible kingship meant that Egypt would remain in

prosperity and at peace of Ma'at. However, if Isfet were to rise, humanity would decay and return to a primordial state. Decay was unacceptable as a natural course of events, which meant that the world was separated from the cosmos and away from order. The universe was cyclical meaning it had repeated sequences: the daily sunsetting and its rising, annual seasons and flooding of the Nile. On the other hand, when Ma'at was absent, and Isfet unleashed then the Nile flood failed and the country fell into famine. Therefore, Ancient Egyptians believed through their rituals of the cosmic order it would bring forth prosperity to the gods and goddesses who controlled the cosmos. The principles of the contrariness between Isfet and Ma'at are exemplified in a popular tale from the Middle Kingdom, called "the moaning of the Bedouin":

Those who destroy the lie promote Ma'at;
those who promote the good will erase the evil.
As fullness casts out appetite,
as clothes cover the nude and
as heaven clears up after a storm.

In the eyes of the Egyptians the world was always ambiguous; the actions and judgments of a king were thought to simplify these principles in order to keep Ma'at by separating order from chaos or good from evil. Coffin Text 335a asserts the necessity of the dead being cleansed of Isfet in order to be reborn in the Duat.

Isfet is thought to be the product of an individual's free will rather than a primordial state of chaos. In mythology, this is represented by Apep being born from Ra's umbilical cord relatively late.

It was also believed that the physical representation of Isfet was through the god, Seth.

Role of the King

When the king made public appearances he was surrounded by images of foreigners which emphasized his role as protector of Ma'at and the enemy of Isfet which were foreign enemies of Ancient Egypt. As such, the king is mainly shown 'smiting' foreigners to maintain Ma'at.

The king also maintained the Temple Cult to prevent Isfet from spreading by ensuring the cults were performed at defined intervals which were necessary in preserving the balance of Ma'at against the threatening forces of Isfet. At Lake Nitchie in western New South Wales in 1970, a male human skeleton wearing a necklace of 178 teeth from 49 different devils was found. The skeleton is estimated to be 7000 years old, and the necklace is believed to be much older than the skeleton. Archeologist Josephine Flood believes the devil was hunted for its teeth and that this contributed to its extinction on mainland Australia. Owen and Pemberton note that few such necklaces have been found. Middens that contain devil bones are rare—two notable examples are Devil's Lair in the south-western part

of Western Australia and Tower Hill in Victoria.

In Tasmania, local Indigenous Australians and devils sheltered in the same caves. Tasmanian Aboriginal names for the devil recorded by Europeans include "tarrabah", "poirinnah", and "par-loo-mer-rer". According to Fritz Noetling, the Secretary of the Royal Society of Tasmania in 1910, there was no evidence that Tasmanian Aborigines ate any carnivorous animals. Owen and Pemberton feel this may have contributed to the devil's survival prior to European settlement. Convicts at the time when Hobart was being settled in made a meal of Tasmanian devils and it was claimed to be not unlike veal.

It is a common belief that devils will eat humans. While they are known to eat the bodies of murder victims or people who have committed suicide, there are prevalent myths that they eat living humans who wander into the bush. As with satanists the satanic panic back in the 1980s was a kettle calling the pot black. Despite outdated beliefs and exaggerations regarding their disposition, many, although not all, devils will remain still when in the presence of a human; some will also shake nervously. They can bite and scratch out of fear when held by a human, but a firm grip will cause them to remain still. Although they can be tamed, they are asocial and are not considered appropriate as pets; they have an unpleasant odour and neither demonstrate nor respond to affection.

Until recently, the devil was not studied much by academics and naturalists. At the start of the 20th century, Hobart zoo operator Mary Roberts, who was not a trained scientist, was credited for changing people's attitudes and encouraging scientific interest in native animals such as the devil that were seen as fearsome and abhorrent, and the human perception of the animal changed. Theodore Thomson Flynn was the first professor of biology in Tasmania and carried out some research during the period around World War I. In the mid-1960s Professor Guiler assembled a team of researchers and started a decade of systematic fieldwork on the devil. This is seen as the start of modern scientific study of it. However, the devil was still negatively depicted, including in tourism material. The first doctorate awarded for research into the devil came in 1991.

Tasmanian devil milk is being researched for its potential to resist superbugs.

The phrase "Hail Satan" is documented as early as 1808, where it is said in the poem *The Monk of Cambray* by an evil monk who uses his pact with Satan to advance in the ranks of the Catholic Church (and finally become Pope).

The Latin version *Ave Satanas* (in its variant spelling *Ave Sathanas*), often appears in literature at least from the 1800s, notably in the popular 1895 faustian novel *The Sorrows of Satan*, and earlier in an 1862 play *St. Clement's Eve* (in reference to satanic undertakings supposed to take

place at midnight in a district of Paris). After the phrase "Hail Satan" appeared in the 1967 book *Rosemary's Baby* by Ira Levin and the 1968 film adaptation of it, where it is said by Satanists when they believe Satan's will has been accomplished, and had also appeared in other films and in stock footage, the phrase became part of the common conception of what Satanists say. Some film actors were reluctant to say it, and of those who did some felt they experienced negative life events afterwards, such as divorce. Most perceived a sense of belonging and of free thinking individuals not to be underestimated. A resurgence in the dark arts and devil worship coinciding with its appearance in *Rosemary's Baby*, the phrase became a common greeting and ritual term in the Church of Satan (founded in 1966), both in its English form, Hail Satan, as well as in the Latin version of it, Ave Satanas. When Ave Satanas was used, it was often preceded by the term Rege Satanas ("Reign, Satan"). (Rege Satanas can be heard in the video of a widely publicized Church of Satan wedding performed by LaVey on February 1, 1967.) The combination "Rege Satanas, Ave Satanas, Hail Satan!" is found as a greeting in early Church of Satan correspondence, as well as in their 1968 recording *The Satanic Mass*, and ultimately in their 1969 book *The Satanic Bible*. The same combination also appeared in 1969 in the non-Church of Satan record album by the rock band Coven, in a 13 minute long "Satanic Mass" of their own. The use of "Hail Satan" by Coven (as well as their use of the sign of the horns and inverted crosses on the same

album) was the first time this phrase was used in rock music. The phrase is used in some versions of the Black Mass, where it often accompanies the phrase "shemhamforash" and is said at the end of each prayer. This rite was performed by the Church of Satan appearing in the documentary *Satanis* in 1969. Some occultists accompany it with similar addresses to other gods or figures they revere. Rituals involving the phrase tend to be more likely to be mentioned in the press at Halloween.

"Ave Satani", the theme song for *The Omen* (1976), written by Jerry Goldsmith, which won him an Academy Award, has a title which is intended to mean "Hail Satan" in Latin, in opposition to "Ave Christi". (The song contains other Latin phrases inverting Christ, such as "Ave Versus Christi", meaning "Hail Anti-Christ", and "Corpus Satani", an inversion of "Corpus Christi", the body of Christ). The song has been described as hair-raising and has inspired cover versions such as those by Fantômas or Gregorian. The music is used in comic portrayals of stock "sinister" characters, for instance in the *South Park* episode "Woodland Critter Christmas", which involves devil-worshiping woodland creatures, a version of the "Ave Satani" is heard in the background when the animals use their demonic powers; also the episode's commercial bumpers involving a squirrel saying "Hail Satan!" The chant is also parodied in the episode "Damien", where Damien is accompanied by the chant "Rectus Dominus Cheesy Poofs." Like *Ds2us* album *cheezee allin* a tribute to

gg allin, Reverend Steve is a satanic reverend of over 20 years. Many satanic themes are underlined with humor like the dark comedians of the past the darkness bring light to the white elephant in the room more times then not.

In 1985, the phrase received national news coverage in the United States when serial killer Richard Ramirez, known as the "Night Stalker", shouted "Hail Satan!" as he was led from the courtroom, while raising his hand with a pentagram drawn onto it. Members of Ramirez's family denied that he said the phrase, believing that he said "We'll see," but "Hail Satan" was still being used by journalists over twenty years later as being characteristic of Ramirez. In reviewing whether Ramirez was deprived of his due process and right to a fair trial by being restrained by leg shackles, the Supreme Court of California itself highlighted Ramirez's use of "Hail Satan" to support its conclusion that the trial court did not abuse its discretion in ordering Ramirez to be physically restrained during trial. This was all part of the satanic panic.

The phrase may be used ironically by heavy metal fans as part of their rebellious ethos. Heavy metal musicians may use it as part of their act or their songs, such as "Hail Satan We Are the Black Legions" by Mutilation. Heavy metal musicians, for instance Ozzy Osbourne, a member of the Church of England, rarely consider themselves to be Satanists, instead using it as part of their stage persona, a role they play. Venom and many black metal bands feel for

satan but may not devote a great deal of thought to issues of the devil but rather live there lives. RuPaul's Drag Race Season 4 Winner Sharon Needles has a song called Hail Satan, in which she cites icons from the satanic culture. [citation needed] John Darnielle, discussing the closing refrain of "Hail Satan" in the Mountain Goats song "The Best Ever Death Metal Band in Denton," asserted that "if you believe in Satan, then you believe in God." In an episode of the podcast I Only Listen to the Mountain Goats, Darnielle described recording this line: "The Hail Satan wasn't written down; it was a spontaneous eruption [during recording], but it felt like a religious confession. Not obviously the dark principal that people talk about... the Satan, John Milton's Satan. That's not what that means. It means a celebration of two people being true to themselves. It's a celebration of that later satanic principal of self knowledge which isn't really satanic at all, it's actually God-like."

The ubiquity of the phrase has led to it being used in parodic imitation of evangelism, as with the Mr. Show with Bob and David sketch "Hail Satan Network" which includes characters who are Satanic televangelists. It received another humorous use when The Simpsons character Bart Simpson was punished for using it to end the Pledge of Allegiance in the episode "Burns' Heir".

"Burns' Heir" is the eighteenth episode of The Simpsons' fifth season. It originally aired on the Fox network in the United States on April 14, 1994. In the episode, Mr. Burns

has a near-death experience that prompts him to find an heir to inherit his wealth after he dies. Although Bart is initially rejected, Burns soon decides to choose him after seeing him as "a creature of pure malevolence". Marge convinces Bart to go spend some time with Burns, and soon becomes more disruptive than normal to his own family and decides to go live with Mr. Burns.

"Burns' Heir" was written by Jace Richdale, his only writing credit. David Silverman was originally going to direct the episode, but he was so swamped with his work as supervising director that it was reassigned to Mark Kirkland. While the Simpsons are at a movie, there is a parody of the THX sound Deep Note. The THX executives liked the parody so much that the scene was made into an actual THX movie trailer, with the scene being redone for the widescreen aspect ratio. A deleted scene from the episode sees Mr. Burns release a "Robotic Richard Simmons" as a way of getting rid of Homer. The scene was cut, but later included in the season seven clip show "The Simpsons 138th Episode Spectacular".

The word "Satan" was not originally a proper name but rather an ordinary noun meaning "the adversary"; in this context it appears at several points in the Old Testament. For instance, in the Book of Samuel, David is presented as the satan ("adversary") of the Philistines, while in the Book of Numbers the term appears as a verb, when God sent an angel to satan ("to oppose") Balaam. Prior to the composition of the New Testament, the idea developed

within Jewish communities that Satan was the name of an angel who had rebelled against God and had been cast out of Heaven along with his followers; this account would be incorporated into contemporary texts like the Book of Enoch, which talked about in city of the living dead (gates of hell).

This Satan was then featured in parts of the New Testament, where he was presented as a figure who tempted humans to commit sin; in the Book of Matthew and the Book of Luke, he attempted to tempt Jesus of Nazareth as the latter fasted in the wilderness.

The word "Satanism" was adopted into English from the French *satanisme*. The terms "Satanism" and "Satanist" are first recorded as appearing in the English and French languages during the sixteenth century, when they were used by Christian groups to attack other, rival Christian groups. In a Roman Catholic tract of 1565, the author condemns the "heresies, blasphemies, and sathanismes [sic]" of the Protestants. In an Anglican work of 1559, Anabaptists and other Protestant sects are condemned as "swarmes of Satanistes [sic]". As used in this manner, the term "Satanism" was not used to claim that people literally worshipped Satan, but rather presented the view that through deviating from what the speaker or writer regarded as the true variant of Christianity, they were regarded as being essentially in league with the Devil. During the nineteenth century, the term "Satanism" began to be used to describe those considered to lead a broadly

immoral lifestyle, and it was only in the late nineteenth century that it came to be applied in English to individuals who were believed to consciously and deliberately venerate Satan. This latter meaning had appeared earlier in the Swedish language; the Lutheran Bishop Laurentius Paulinus Gothus had described devil-worshipping sorcerers as Sathanister in his *Ethica Christiana*, produced between 1615 and 1630.

Theistic Satanism (also known as traditional Satanism, Spiritual Satanism or Devil worship) is a form of Satanism with the primary belief that Satan is an actual deity or force to revere or worship. Other characteristics of theistic Satanism may include a belief in magic, which is manipulated through ritual, although that is not a defining criterion, and theistic Satanists may focus solely on devotion.

The Shem HaMephorash (Hebrew: שם המפורש, alternatively Shem ha-Mephorash or Schemhamphoras), meaning the explicit name, is an originally Tannaitic term^[1] describing a hidden name of God in Kabbalah (including Christian and Hermetic variants), and in some more mainstream Jewish discourses. It is composed of either 4, 12, 22, 42, or 72 letters (or triads of letters), the last version being the most common.

Within LaVeyan Satanism, the term "shemhameforash" is used during rituals as outlined in *The Satanic Bible*. The term is essentially an equivalent of "hallelujah" in the sense that it is taken to mean "Hail Satan" when used in

this context, to corroborate with LaVeyan Satanism's objective of satirizing traditional religious practice. The name has been used to invoke fear in WWII german there was a bomb sc1800"satan"

In the letters to the early Christian churches of Smyrna and Philadelphia in Revelation 2:9 and 3:9, reference is made to a synagogue of Satan (Greek: συναγωγή τοῦ Σατανᾶ, synagoge tou satana), in each case referring to a group persecuting the church "who say they are Jews and are not". In Revelation 2, verse 8 And unto the angel of the church in Smyrna write;... verse 9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Revelation 3, verse 7 And to the angel of the church in Philadelphia write;... verse 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

The phrase is also used in a fragment of a lost work on Dioscorus I of Alexandria found at the Monastery of Saint Macarius the Great in 1923 and identified by American theologian William Hatch. Hatch believes the term refers to the Council of Chalcedon, which Dioscorus attended in 451 and from which he was deposed and exiled for his monophysite Christology.

Christology (from Greek Χριστός *Khristós* and -λογία, -logia), literally "the understanding of Christ," is the study

of the nature (person) and work (role in salvation) of Jesus Christ. It studies Jesus Christ's humanity and divinity, and the relation between these two aspects; and the role he plays in salvation.

The earliest Christian writings gave several titles to Jesus, such as Son of Man, Son of God, Messiah, and Kyrios, which were all derived from the Hebrew scriptures. These terms centered around two themes, namely "Jesus as a preexistent figure who becomes human and then returns to God," and "Jesus as a creature elected and 'adopted' by God."

From the second to the fifth century, the relation of the human and divine nature of Christ was a major focus of debates in the early church and at the first seven ecumenical councils. The Council of Chalcedon in 451 issued a formulation of the hypostatic union of the two natures of Christ, one human and one divine, "united with neither confusion nor division". Most of the major branches of Western Christianity and Eastern Orthodoxy subscribe to this formulation, while many branches of Oriental Orthodox Churches reject it. The blotter of ink you may see what you want with satan you will see what you are willing to see but do not look away in the moments between the moments there are things like the devil is in the details. see whats there not whats easy to see. Your krizty world is not a balance place but your hell that you made is the inability to believe in what you can not see, but live by some set of

fears you can not see. You heaven is found in the peace of
rest when the fight has been put down by will not force.

Hail satan me and all of you

Reverend Steve Warner

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